THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"For as concerning this sect, we know that everywhere it is spoken against" (ACTS 28: 22).

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THE CHURCH AND THE STATE.

PRESIDENT ANTHONY W. IVINS.

AND they sent unto him certain of the Pharisees and of the Herodians, to catch him in his words.

And when they were come, they said unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

Shall we give or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see it.

And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's.

In looking for a text upon which to base the brief remarks which I expect to make, I thought of these words of the Redeemer of the world. They are simple words and to the superficial observer have little import except to impress upon one the fact that inasmuch as Israel at the time was tributary to Rome, it was necessary to recognize her sovereignty, and render submission to the system of taxation which she might impose. A more careful analysis of this Scripture, associating it with other words spoken by the Redeemer, and the example of his life, give it a deeper and far more important meaning. It may be paraphrased and made to read: Render unto man that which belongs to man, and to God that which pertains to Him. I wish to make it read as I desire to interpret its meaning: Render allegiance and submission to the laws of men in civil government, and to the laws of God in that which pertains to the Kingdom of Heaven.

I suppose that at a very early period of the existence of man, it was discovered that for the proper protection and development

of society it was necessary to enact laws and delegate to individuals authority to administer and enforce them. Violation of these laws subjected the transgressor to penalties, more or less severe, as the offence justified.

The outward expression of religion is the act of worship, by which we show our faith in a supreme being, to whom we owe allegiance and service. Since the very beginning of history, in so far as it pertains to the present race of mankind, communication has existed between our Father in heaven, and his children who are here upon earth. At times direct communication may have been interrupted, but always to be re-established, that the purposes of the Almighty might not be frustrated.

Certain fundamental laws have been given to man, through obedience to which he may be in harmony with the will of the Father, or out of harmony, as he obeys or rejects the requirements which are made. These requirements are not enforced by compulsory means, the penalty being the loss of that which might have been gained through obedience.

In contradistinction of this the civil law demands obedience whether we will or will not, and if we refuse, physical force is applied to enforce submission. Briefly stated, obedience to civil law is compulsory; obedience to the law given by the Lord is entirely optional. For violation of the former, man is answerable to the law which he, himself, has created; for violation of the latter, man is answerable to his Maker.

I know of no other question which has so disturbed the peaceful relationship which should exist between neighbors, communities and nations, as has that caused by the erroneous and perverted opinions which have prevailed regarding the proper relations which should exist between the Church and the State, and the application and effect of the laws given by the Lord and those enacted by man.

It is plain to one who is familiar with the written and spoken word of the Lord, that there has not been, and is not now, justifiable cause for the misunderstanding, but notwithstanding this fact there has always been conflict. You who are familiar with the world's history know that there have been times when the State has waged unrelenting war upon the Church, and you are also aware that the Church has waged more relentless war, if that were possible, against those who differed from its views, or refused submission to its interpretation of the spiritual law.

The conflict between the Church and the State has not been more vicious, or devoid of mercy, than has that which has prevailed between people who were professors of religion, and professing to follow the same Master.

In 1487 the head of one church, notwithstanding the fact that he had assumed the name Innocent, ordered the extermination of the Waldenses, and France, in obedience to the decree, drove

from their homes, to find asylum in the Alps, or killed, people who were among the best citizens, because they dared differ from others in their religious views.

The massacre of St. Bartholomew will never be forgotten, and must sometime be atoned for. The church sent the Duke of Alva to the Netherlands with full authority to exterminate all who were not orthodox in their faith and religious practice.

No human pen will ever write, no tongue can ever tell, the story of suffering and injustice which, because of difference in religious faith and practice, has been inflicted upon the Hebrew people. Driven from the Promised Land, the home of their fathers, they have been denied the right of citizenship, and refused participation in the political and business activities of the world. They have been ruthlessly slain. Jewish mothers have looked on in anguish while the tongues have been torn from the mouths of their children, their hands severed, and bodies mutilated because they refused to renounce their faith, or deny the God of their fathers.

Whatever their mistakes may have been, however much the responsibility for their suffering may rest upon them, I know of no parallel of faith in and devotion to an idea comparable with that manifested by the Jewish people during the past 1900 years. That they have survived it, and retained their nationalism as they have is one of the miracles of the age. That the Lord will recognize their sacrifices, and, in His own time and way, restore them to their former place in His favor is certain, for he who is definite in power to accomplish has declared it.

Religious fanaticism drove the Puritans from the old world to the new, where they hoped to be free from bigotry and persecution, and they were hardly established when they burned innocent women who were accused of witchcraft, and drove from their communities men who differed from them in their interpretation of the Scripture.

It was because of difference of opinion regarding faith and worship that the Latter-day Saints were driven from the state of Missouri, and their possessions confiscated, to find temporary asylum in Illinois, from which state they later migrated to these mountain valleys, where they hoped to find peace and opportunity to worship the Lord in their own way.

I have frequently, in view of recent events, asked myself this question: Have we modern people, who live in the most enlightened and progressive period of the world's history, with the experience of the past to guide us, and knowledge of the future, as it has been outlined by the prophets who have lived before, overcome this needless, unjustifiable, erroneous conception of the proper relationship which exists, or should exist between the Church and State? Do we properly differentiate between our obligation of obedience to civil law, in the administration of

temporal affairs, and our obligation to the Church, which represents divine law, given for the purpose of preparing men for future glory and exaltation in the kingdom of heaven? Where conflict exists between the two, it is clearly the result of either ignorance or wilful misinterpretation of both civil and ecclesiastical laws.

(TO BE CONTINUED.)

SENATOR SMOOT AND DOCTOR WIDTSOE ARRIVE IN ENGLAND.

UNITED STATES SENATOR REED SMOOT, and ex-President John A. Widtsoe of the University of Utah, both members of the Quorum of Twelve Apostles, arrived at Southampton Wednesday, the 11th inst., and went immediately to London. This is the first time in many years that three members of the Quorum have been in the British Isles at the same time. One purpose of their visit is to study the economic conditions of Europe. Their presence here is of great interest to all members and friends of the Church, and will induce an effort towards thinking on the part of some worthy British subjects who emulate the parrot in their use of worn-out expletives against what they consider to be "Mormonism."

The lives of these two brethren demonstrate their integrity, strength of character, and adherence to principles of righteousness. In his early life Reed Smoot was at the head of many successful business enterprises, and at the same time was active in religious work. In 1900 he was chosen as a member of the Council of Twelve. Three years after this he was elected as Senator from Utah to Congress. Opponents of the Church seized this as an opportunity, and circulated malicious reports in an attempt to impeach the newly-elected Senator, because of his Church membership. A federal investigation followed. This proved the reports false, and Senator Smoot was vindicated and has held his seat continually since that time. He is now one of the leading authorities in the United States on taxation and federal statistics, and is a member of many important committees, of which one is the Committee on Reparations. At the latest election many prominent United States officials wrote personal letters to Utah expressing appreciation of his services and asking that he be re-elected.

John A. Widtsoe graduated from the Brigham Young College in 1891, graduated from a four years' course at Harvard University in three years, obtained a scholarship, and studied at Gottingen University and in Zurich. Returning to Utah, he was made first, Director of the Utah Experiment Station, later, President of

the Utah Agricultural College, and finally, President of the University of Utah. His books, *Dry Farming*, and *The Principles of Irrigation Practice*, have been translated into many languages, and are widely used as text-books in the study of these subjects. He was chosen as a member of the Council of Twelve in 1921.

In spiritual matters Elder Widtsoe has always been among the foremost. *The Concordance to the Doctrine and Covenants*, *Rational Theology*, and *Joseph Smith as Scientist* are from his pen.

These are in part the records of two representatives of the Church of Jesus Christ of Latter-day Saints.

Upon arriving at London Senator Smoot delivered an address before the Pilgrims' Club, and the brethren held interviews with leading men of the city Saturday and Monday. An inspirational conference was held at "Deseret" all day Sunday and Monday morning with the British missionaries and members of the London conference. Elder Smoot and Elder Widtsoe left Great Britain for the Continent the Monday following their arrival.

THE INNER REVELATION.*

N. C. Read.

If I do not know God in my own heart, no man can show Him to me. If I do not realize by the nature of the life I live, that I am an immortal spirit, no séances, no medium with table rappings and levitations can prove it to me. If I cannot perceive the divine Spirit, permeating and evolving this material world, of which my body is a part, then no theological or mystical treatise will be sufficient to open my eyes. Ultimately our faith is the fruit of the life we live. The sin of Dives was unbelief, and his unbelief was the direct result of the materialism of his life. The main question that emerges from a study of this parable is this: Is the world we see and hear and touch, the world of the senses where everything changes and nothing abides, the whole of reality, the only world there is? Or is there a purer world of spiritual values, just beyond the reach of our physical sensations, where our personalities and ideals are cared for and preserved? The answer of Jesus, and of all great religious teachers is, that there is. Indeed, that purer world may penetrate our own or may be the actual world which our physical senses only half know, and the revelation of which awaits the development of the mystic or transcendental sense in man. The truth is, we need and desire that higher world, the home where all we have loved and lost abides.

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*An excerpt from the sermon, "Dives and Lazarus," printed in *The Christian World Pulpit.*

When we gaze in sorrow and loneliness in the open grave, our whole nature rebels against the insidious suggestion that that is all. If so, then life is a meaningless, tragic, diabolical farce. But must we wait till death reveals that higher world where beauty and love abide? Can we have no knowledge of it here and now? Assuredly we can. But not by means of magic or miracles or signs. It can not be revealed as a new star is revealed to the astronomer. It comes as a reward, or rather as the result of the divine way of life, laid down by Christ. To the gross and selfish nature, however educated or clever, however steeped in the sciences and philosophies of the ages, it must remain hidden and unrealized.

If we follow the path of unselfish love and service, spending our days in devotion to high ideals and noble purposes, seeking ever the will of God in humility and simplicity, we can not fail to win an inner peace and assurance and conviction that all will be ultimately well with the best things in the world; that goodness is indestructible and love is stronger than death. Faith is like a lovely flower that grows out of the soil of beautiful lives. Just as we feel sure about the demonstrations of science, because they are based on sense-impressions, on data, with which we are all familiar, so, as we enter into living contact with spiritual realities, and think and act in terms of spiritual values, we shall perceive in those very spiritual experiences the proof of an unseen and eternal world.

A LESSON IN CO-OPERATION.

Brotherhood means co-operation. The world seems so far from this ideal at times that it is refreshing to note instances when they come to our attention. Witness a report by President E. Wesley Smith of the building of a meeting-house in Hawaii:

"In Honolulu during the past year the elders, with the help of the people, have completed a magnificent structure of reinforced concrete, stone and plaster, that would be a credit in any stake of Zion, or any mission field in all the world. Practically all of the work upon that building, from the excavation to the completion of the edifice, has been done by the hands of the missionaries and the people. We have installed a very fine pipe organ of five hundred pipes, electrically controlled. The furnishings of the building are of the best; the seats are of quarter-sawed oak, and all in all it is a structure with which the Church can well feel pleased.

"I feel to compliment the missionaries in Hawaii for the faithful services rendered in building this meeting-house. For eight months they averaged fourteen hours a day. The work put upon that building, I assure you, was strenuous. They had the help of

the good people. When called upon they came out in goodly nnmbers. The Relief Society sisters prepared their lunches and light refreshments. The Hawaiians, after their day's labor, would proceed out to the building and there put in another day's work, and the sisters would feed them while they worked. While they waited to wheel their concrete and carry their timbers, they would go about their work with sandwiches in their hands, singing, and they were full of cheer and goodly feeling. That is the spirit that has carried the work through, and in eight months we completed that building."

The Church has always been noted for its co-operative enterprises. This is the spirit that creates brotherly love, mutual help, and progress.

"UTAH SENATOR DEFENDS THE FAITH."

THE following article appeared in the London *Daily Express* of July 13th, and was reprinted in the *Newcastle Sunday Sun* of July 15th:

"Senator Reed Smoot, of Utah, Mormon member of the United States Senate, who has arrived in London to begin a tour of economic study in Europe, declares that polygamy is not a part of the Mormon teaching.

"'The old polygamists who belonged to the Mormon faith believed that they had Biblical sanction,' said Senator Smoot to the *Daily Express* representative yesterday, 'but never in the history of the Church were more than 20* per cent. of the members polygamists. Polygamy was never mandatory, although it used to be permissible.

"When our Supreme Court decided that it was unlawful for any man to live with more than one wife, the Mormon people unanimously approved of the prohibition of polygamous marriages, and I would say that there are not now more than fifty of the old polygamists still alive. Even these men acknowledge their wives and their children and take care of them devotedly.

"Utah, because of misrepresentation, has a bad name, but I know no place in the world where there is less polygamy.

"Mormon people have no two standards of virtue. A man is supposed to be as virtuous as his wife. There is no excuse for breaking vows on either side.

"The libel against our faith and people would be killed if only representatives of the newspapers or the clergy would visit Utah.

"Women in Utah are as safe as they are in any part of the world, and morals and the sanctity of home life are as jealously guarded."

*This is a reporter's or printer's error. As given by Senator Smoot, the number was 2 per cent.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JULY 26, 1923.

EDITORIAL:

THE SCARECROW POLYGAMY.

"SCARECROW" is not a very elegant term to be used as a title, but it is expressive. It denotes precisely something which may be found in the minds of many men and women in Great Britain and Ireland as well as in other parts of the world. That something is a concept labeled "Mormonism."

At this season of the year scarecrows are not uncommon sights. Riding from city to city in England one frequently sees them in fields of heading grain, or in enticing garden spots. Some of them are sham men made of pole and boards, on which hang old clothes and trousers to keep away birds; literally, to scare away the crows.

When a boy on the farm, I once saw a scarecrow dressed so skillfully that it required a second look to determine whether our neighbor himself was not standing in the midst of his oat field. Some of the boys sporting in a near-by swimming pool christened it "Bill Jones." It was a good scarecrow, but as far from the big-hearted, generous owner as dust was from his animate body.

Many people's conception of "Mormonism" is just as far from the reality as that hat and suit of clothes hanging on sticks were from the husband, father, and worthy citizen whom the scarecrow caricatured. Vilifiers have taken facts incidentally associated with the Church, distorted them into unattractive and hideous shapes, covered them with threadbare, often-refuted tales, and by means of yellow journals, sensational newspapers, and lurid cinemas have flaunted them in every town and village in which ignorance and bigotry would tolerate them.

A deplorable feature of the whole thing is that the misguided populace spends all its time pelting the spurious with unsavory epithets, and seeks no opportunity to become acquainted with the real.

One of the discarded articles hanging on this world concept of "Mormonism" is polygamy. Prejudiced minds look at it and say, "That's the Church." The fact is that the unholy, unchaste thing which they call "polygamy" has never been even a part of the Church. It is as different from the plural marriage entered

into by about two per cent. of the membership in the early days as the sin of prostitution is different from pure honorable marriage. The impurity which scandal mongers associate with this practice exists only in their own polluted imaginations.

Though every well-informed person knows that even the plural marriage formerly approved has not been countenanced by the Church since the year 1890, still, to-day, when honest minds get glimpses of the vitality and beauty and grandeur of the living Church, vilifiers immediately point to their spurious creation and cry "polygamy." Though the garb becomes more threadbare each year, the persistency with which professing leaders of thought point to it shows how prone men are to believe the false rather than the true.

Before Senator Reed Smoot could take his seat in the Senate of the United States, twenty-one years ago, he found it necessary to demolish many of these scarecrows which, immediately upon his election, were erected all over the country by misguided and foolish women and bigoted men who either could not or would not distinguish between the spurious and the real. For twenty-one years Senator Smoot has served the people of the United States faithfully and ably, and at this writing is in Europe as a member of the Reparations Committee. He is recognized as one of the best statesmen in the United States Senate, an authority on the nation's finances, and a man of unimpeachable character, in whom the informed people have absolute confidence.

His reputation as a man of marked ability and unimpeachable character is quite as general, at least among the informed minds, as were the lies sent broadcast against him at his first election. It would seem that his authoritative refutation of the false charges against his state would have sufficient weight to convince at least the reading public that the "polygamy" cry is but a "bugaboo." With the Senator's testimony confirmed by his colleagues in the Senate, and by other sources from every hand, it is truly difficult to understand the dogged determination of the British mind to believe a lie, and proclaim it truth.

Newspaper men at least should know better, but they seem to be as blind and prejudiced as the ministers. Some periodicals can not even mention a business item in connection with Utah without calling its readers' attention to the scarecrow of polygamy. Here is one of the latest examples:

"We learn from *Facts and Figures of the Automobile Industry* published in the States, that a motor car is in use by every three members of the population of the city of Salt Lake, Utah. As that is the headquarters of Mormonism, it would appear that polygamy and motoring run, as it were, hand in hand" (*Motor News*, July 7, 1923).

Another example:

"The missionaries chosen by the Mormons to visit and carry on

propaganda work are usually well-looking young men of attractive address well calculated to make an impression on the susceptible feelings of young females to whom they paint fancy pictures of the happiness and joy of life in the distant Salt Lake settlement. The detestable practice of polygamy has ostensibly been abolished in Utah in deference to the will of the U. S. government, but it is strongly suspected that it is still secretly practiced in the back settlements of the states" (*Western Morning News and Mercury*, June 2, 1923).

Such trash as that makes one feel like saying, "Let those who think this keep their backs to the truth, and bow to their scarecrows; let them continue to cherish falsehoods and be condemned!"

But such feelings are not those of the Master, nor should they be entertained by His servants. It is the duty of the missionaries of the Church of Jesus Christ to work diligently and constantly not only to refute the slanders circulated so widely against an honest, God-fearing people, but "to preach, teach, expound, and exhort all to come to Christ." This let us do as long as God will give us strength.

D. O. M.

THE CONFERENCE AT LONDON.

A SPECIAL reunion of conference presidents of the British mission, of as many traveling elders of the mission as were able to attend, and of the members of the London conference, was held at "Deseret," London, Sunday, July 15th, in honor of Elders Reed Smoot and John A. Widtsoe of the Quorum of the Twelve. The occasion was a memorable one; Elders Reed Smoot, John A. Widtsoe, and David O. McKay, all of the Quorum, were the speakers, and an impressive spirit was felt in all the sessions of the day. Ninety-two elders were present.

President Joseph E. Wright, of the London conference, presided, and conducted the exercises. "Sweet Sabbath Day" was the opening song of the morning session; prayer was offered by Elder Russell B. Hodgson; and the hymn, "Come, Follow Me," was sung. Following the sacrament, administered by Elders A. Walter Stevenson and Leslie D. Naisbitt, Elder Ezra T. Benson rendered a vocal solo, "I'll Go Where You Want Me to Go, Dear Lord."

Elder Smoot was the first speaker. He expressed pleasure at meeting the elders and saints, and praised missionary work, saying that the solo which had just been sung breathed the labors of an elder, who finds that there is no greater experience than to know that he is doing the will of God. Elder Smoot read the poem,

"God moves in a mysterious way,
His wonders to perform."

At present, he said, the Church is maligned and misunderstood

here, and many reject the message, but "the day is not far hence that the Latter-day Saints will be known as they are, and not as they are represented. Character is everything.

'Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain!'"

The elders, perhaps without knowing of the results, said he, "are in the world to-day to bear testimony that Jesus is the Christ, and that God lives; that God has again spoken from the heavens and has again revealed Himself in this dispensation, which is the last before the coming of the Master." Elder Smoot said he had often wondered how the dispensation could be fulfilled; how all nations, tongues, and peoples could be warned. "But I know," he testified, "That God moves in a mysterious way, and that every jot and tittle of God's works will be fulfilled. People will acknowledge it, and of their own free will. 'God will force no man to heaven.'

"I remember that years ago, when I was a boy, President Brigham Young was at a conference in Provo. This was long before the invention of the telephone. He said that the time would come when a man could be in New York City and speak across the continent to San Francisco, and his voice would be as clear and audible to the listener as though they were both in the same room. I went home and said to my mother, 'I believe that is the biggest story I ever heard in my life. It's impossible.' But both my mother and I have lived to recognize that those words were more than true."

Thus, he continued, through means unknown to us now, the Gospel will be preached to every nation, kindred, tongue, and people. Before long the President of the Church will stand in the tabernacle and testify to its truth to the far ends of the earth. A month ago the President of the United States delivered a masterly address to the people in the same tabernacle, and his address was heard not only by the thousands outside the building, but by all those who wished to hear it as far east as Illinois, and as far west as the Pacific. This fulfills a remarkable prophecy of Wilford Woodruff's. In the end, said Senator Smoot, all barriers will be broken down, and the world will become one great sphere in which distance will be eliminated. The future will be just as God has revealed it shall be. The Church will not be overthrown, even though the individual members be far from perfect.

Elder Smoot ended his discourse by praying that God give us strength as a people to fulfill the mission to which we are called; that we exercise mercy to the suffering; that the Gospel, the universal practice of which would abolish wars, slums, immorality, be preached and accepted, and that the saints live nearer to their Father in Heaven.

Elder Merrill D. Clayson rendered a vocal solo, "Wonderful Mother of Mine."

Elder John A. Widtsoe then spoke. He defined the purpose of missionary work, and showed the change in the attitude of the world toward this latter-day work since its beginning. The members of the Church, he said, were formerly counted as the "scum of the earth" by those who did not know them. Reed Smoot was elected fairly by the majority of the state of Utah as their representative in the United States Senate, but every possible power was employed to fight against him because he was a member of the Church. The opponents failed, said Elder Widtsoe, and now, Reed Smoot, through having followed principles of righteousness, holds many important Federal positions, of which one is that of a member of the Reparations Committee. Coming across the Atlantic Ocean, as Reed Smoot's companion, he found the "Mormon" Apostle was the guest of honor on the ship. Upon their arrival in London, he continued, Elder Smoot was invited to the Pilgrims' Club, and delivered the discourse of the evening.

Elder Widtsoe said that Church membership stands for cleanliness of body and mind; that he is never ashamed to acknowledge himself a member of it; and that he would rather have it than anything else in the world.

He then mentioned newspaper clippings sent to him by his son, clippings that burned with tales of the wickedness of the Latter-day Saints. It is a "shame," he said, that England should be "afflicted" with a body of such upright and clean men. Then he mentioned one writer of "Mormon" scandal with whom he was personally acquainted. While she was in Utah her enthusiasm for the Latter-day Saints knew no bounds until she discovered that the Church did not employ propagandists.

We are here for a definite purpose, said Elder Widtsoe. The message that we have is truth to all the world. We do not wish to be bound by dogmas; truth is our aim, wherever it be found. The Prophet Joseph sought the truth, and the result was a great revelation. Brigham Young was an earnest seeker for truth. At Mendon, his life showed this, even before he heard the Gospel. Rather than saw logs into squares by handpower, Brigham Young turned the course of a stream, and let water-power do the work, while he sat by and studied the Scriptures.

The universality of a belief does not always indicate its truth, continued the speaker. Very often the contrary is the rule: one man digs down to roots and makes new discoveries which few accept at first. How are we to recognize truth? By its being simple to understand. Untruth is confusing, even though it be shallow. Truth may be given to all, and should be possessed by all. A convert in England, an old sister, once sent back this message by a returning missionary: "Tell Brother Brigham I know just as well as he does that the Gospel is true."

Elder Widtsoe bore his testimony that the Gospel is the truth; that it is the means of salvation; that Joseph Smith was a true prophet of God; and that the Priesthood is a God-given power.

"Parting Hymn" was sung by the congregation, and Elder John Walsh pronounced the benediction.

The afternoon services were opened with the song, "The Happy Day," and Elder John Walsh pronounced the invocation. This was followed by the singing, "Come, Come, Ye Saints."

President David O. McKay was the opening speaker. He asked permission to refer briefly to the lives of the two guests, and drew a lesson from them.

When Reed Smoot, he said, was first elected to the United States Senate, he was the object of miles of petitions containing nothing but slanders and misrepresentations. To hinder his entrance into the Senate of the United States it was blandly stated that he was living with several wives, and his "immorality" was heralded throughout the United States. It was proved that there was no foundation whatever for the stories, and in the Senate of the United States Reed Smoot is now holding some of the most responsible positions.

President McKay told of the birth of Elder Widtsoe, and of the conversion of his mother by a humble elder, and related his advancement to a position as head of the experimental station of the Utah Agricultural College, later, as President of that institution, and then, as President of the University of Utah, from which office he was called to the Council of Twelve. His brother, "a prince of a man," was a leading educator of the State. "Those men's lives," said the speaker, "I wish to tell, you are just as free from any taint of immorality and intemperance as those little girls before you. I esteem it an honor and a privilege to welcome them and to extend an appreciation of their presence.

"Now, what is it that has made the integrity of these men? Is it chance, is it luck, or is it adherence to fundamental principles? I want to tell you that it is the last!"

Then President McKay mentioned three fundamental principles, the first of which was Character. This comes, he said, from self-mastery, from controlling the appetites. These leaders could not have succeeded upon any principle of weakness. Their strength came from the self-mastery taught them by their mothers. Of course it was difficult. If character were easy to obtain, it would not be character, for opposition is necessary to its formation. The sky-lark sails through the air because of the resistance of the atmosphere; the fish of the Kentucky caves are blind because they have had no occasion to use their eyes.

The second principle, he said, is Industry. No man can succeed without effort. "The glory of God is intelligence," said Joseph Smith, and, stated President McKay, there is no royal road to learning. Indefatigable energy has been the predominant charac-

ter in Senator Smoot's life in the Senate. That concentration of his mind has made him an authority on the tariff question, and on statistics.

The third principle is Faith, continued President McKay—faith in God, and in Jesus Christ as the Redeemer of the world. Many men are rejecting their belief in the divinity of our Lord and Savior. The faith of the Latter-day Saints is founded on knowledge that Jesus Christ is Jehovah, and we shall stand or fall on this basis. It is the rock upon which Christianity is built. "God help us to appreciate our responsibilities!"

At the conclusion of this discourse Elder Hiram Sutcliffe rendered a vocal solo, "Who's on the Lord's Side?"

Elder John A. Widtsoe then spoke. He mentioned his appreciation of the welcome and of the thoughts expressed in the addresses of the day. Fundamentals were mentioned, he said, and if the world to-day is in danger of destruction, it is because of ills resulting from secondary causes, and from the lack of appreciation of fundamentals.

Elder Widtsoe stated that he respects Great Britain for the lesson she has taught the world in her desire to keep to fundamentals. Her history is full of splendid traditions. One incident is especially interesting to us, he continued. It is the arrival in England of the first small group of missionaries. These men were sound throughout; they were men of character and industry. Some of them had not the means of paying for the voyage, so they found work in order to obtain them.

Industry, he said, means the proper use of powers for the good of humanity. Continual work does not imply industry. A man may whittle at a stick all day long and be working, but he is not industrious.

Fundamentals do not change in this world, in spite of changes which take place around us in other things every day. Now we travel by air and by automobile where we formerly traveled by foot and horse-cart, but those fundamentals such as loving one's neighbor and keeping one's self morally clean remain the same. Missionary work is about the same. Wilford Woodruff came over here and converted hundreds of people; but in Norway a woman who was converted by a humble shoemaker's mentioning the Gospel to her accepted it for the same reason that Wilford Woodruff's converts accepted it: he who preached it possessed character. It was only the circumstances that were different.

Some years ago, continued Elder Widtsoe, he was in China-town in San Francisco, and saw the terrible sight of an addict to opium. This Chinese seemed dead except when stimulated by the drug. He had not eaten for a long period of time, and upon being asked whether he was not hungry, replied, "No, when I smoke this I am not hungry." That man, said the speaker, was hungry and he did not know it. He lacked fresh air, and did not know it. How

many of us hunger spiritually and we do not know it! We will have nothing to do with religion. In one of the best known churches in New York there were two people inside attending the services, while millions were outside.

The world hungers for authority at present, and some religions are striving to prove to themselves that they possess it, he said. The duty of the Prophet Joseph Smith was to bring order out of confusion, and how simple was this one question of authority, which was settled at once!

We must use our powers to obtain wisdom, to further understand the beauties of the Gospel, and we must try to obtain higher powers than our own to do it. There is evidence upon evidence in Church history that God's power is manifest. If we do what is right every day, making every day complete in itself, we can not fail.

Upon the conclusion of Elder Widtsoe's discourse, bouquets of flowers were presented to the welcome visitors by two little girls of the branch.

A musical number was rendered by a double quartet composed of Elders Ezra T. Benson, Glen A. Finlayson, Karl P. Weiler, Emerson C. Willey, Q David Hansen, Percy Whetton, Joseph J. Brown, and Merrill D. Clayson. The benediction was pronounced by Elder Ray W. Woodfield.

At the evening services the opening song was, "Come, Come, Ye Saints." Elder William Blackburn offered prayer. The hymn, "Praise to the Man," was then sung.

Elder Smoot was the speaker of the evening. He quoted the Scripture, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the work." He then said that if the world will not believe that this Church is the Church of God, he asks it to believe the works, and to judge it from them. Then followed an explanation of principles and accomplishments of the Church, proving it to be the restored Gospel of Jesus Christ.*

Elder Joseph J. Brown rendered a vocal solo, "The Seer," and the benediction, pronounced by Brother Ralph J. Pugh, ended a conference long to be remembered.

FROM THE MISSION FIELD.

Releases and Departures.—The following elders, honorably released from their labors in the British mission, sailed for home Friday, the 20th inst., per s.s. *Montrose*: Edgar W. Jeffery, president Birmingham conference (accompanied by his wife, Sister Clara E. Jeffery), Q David Hansen, president Liverpool conference, and James Brook, Sheffield conference.

*The discourse will appear in full in a later issue.

Social.—On Wednesday, the 4th inst., a very successful and enjoyable social was held under the direction of the officers of the Mutual Improvement Association of the Sheldon branch, Newcastle conference. There were in attendance a number of saints and friends. The evening was spent in games, and a musical program was very pleasingly rendered. The sisters of the branch prepared a delicious assortment of refreshments. Elder John B. Fowers was in attendance.

Appointments of Conference Presidents.—Elder Leslie D. Naisbitt, formerly of the London conference, has been appointed as president of the Liverpool conference, to succeed President Q David Hansen, who has been honorably released to return home; Elder Grant Y. Anderson, formerly of the Leeds conference, has been appointed as president of the Welsh conference, to succeed President Don M. Rees, transferred to London. Elder John E. Wahlquist, of the Nottingham conference, has been appointed president of the Bristol conference, to succeed President Floyd H. Thatcher, also transferred to London.

Baptisms.—A baptismal service was held at 88 Clarendon Road, C. on M., Manchester (Manchester conference), Saturday, the 9th inst. Besides all of the traveling elders of the conference, a large number of saints and friends were present. Three candidates were baptized by Elder Merrill D. Clayson, and were confirmed by Elders Merrill D. Clayson, Joseph A. Orgill, and Christopher C. Heaton.

A baptismal service was held in the Latter-day Saints' chapel, Sunderland (Newcastle conference), Monday, the 9th inst. There were about fifty friends and members in attendance. Seven candidates were baptized by Elders Vernon G. Robinson, Don Clyde, and Walter H. Allington, Jun., and were confirmed by President Ezra T. Benson, Elders William E. White, Vernon G. Robinson, Don Clyde, Walter H. Allington, Jun., William M. Harris and Brothers Roger Howey and Thomas R. Mann. Short addresses were given by Elders William M. Harris and William E. White.

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